

SATURDAY, DEC. 9, 1871.

Subject: The Fruit of the Spirit.

...

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.



New-York:

J. B. FORD & CO., No. 27 PARK PLACE,

—
1871.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.

European Agents, SAMPSON LOW, SON, & MARSTON, Crown Buildings, 188 Fleet Street, London.

Sold by all Carriers and News Dealers.

AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.:

Gentlemen: Mr. T. J. ELLINWOOD has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to be responsible.

HENRY WARD BEECHER.

NOTICE.

PLYMOUTH PULPIT is the only regular publication of Mr. BEECHER'S current sermons—the one indorsed by his approval as correct, and sanctioned by his authority; it is well printed on good paper, in book form—being suitable for binding and preservation, (the advertisements at the back being easily removed;) and it is cheap—within the reach of all. The publishers have responded to the constant demand for a continued insertion of the Prayers, as one of the most profitable features of Mr. BEECHER'S ministrations, and the Scriptural lesson and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

TERMS.—Single numbers, ten cents. Yearly subscription price, \$3.00, giving two volumes of about 450 pages each. Half-yearly subscription price, \$1.75. Subscriptions may begin with any number.

CLUB RATES, five copies for \$12.00. Circulars giving List of Cash Commissions and Popular Premiums for Subscriptions sent free, on application to the publishers. Plymouth Pulpit and The Christian Union together for \$5 per annum.

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-Office to which the pamphlet is sent; and on single copies to England it is four cents.

PLYMOUTH PULPIT.

THIS publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. Each Volume will contain twenty-six numbers, being one sermon each week for six months. The First, Second, and Third series are now issued; each making one large and handsome 8vo vol., extra cloth—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Price, \$2.50 per vol. Sent post-paid by mail on receipt of price.

CONTENTS OF VOLUME I.

I. The Duty of Using One's Life for Others. II. The God of Comfort. III. The Nobility of Confession. IV. Self-Control Possible to All. V. Pilate, and his Modern Imitators. VI. The Strong to Bear with the Weak. VII. Growth in the Knowledge of God. VIII. Contentment in all Things. IX. Abhorrence of Evil. X. Privileges of the Christian. XI. The Love of Money. XII. Divine Influence on the Human Soul. XIII. Moral Affinity, the True Ground of Unity. XIV. The Value of Deep Feelings. XV. Works Meet for Repentance. XVI. Malign Spiritual Influences. XVII. The Old and the New. XVIII. The Hidden Christ. XIX. Well-Wishing not Well-Doing. XX. Sphere of the Christian Minister. XXI. Suffering, the Measure of Worth. XXII. The Victory of Hope in Sorrow. XXIII. The Crime of Degrading Men. XXIV. Self-Conceit in Morals. XXV. Morality, the Basis of Piety. XXVI. The Trinity. XXVII. The Family, as an American Institution.

CONTENTS OF VOLUME II.

I. The Way of Coming to Christ. II. Conduct, the Index of Feeling. III. The Sympathy of Christ. IV. Retribution and Reformation. V. Counting the Cost. VI. Scope and Function of a Christian Life. VII. Human Ideas of God. VIII. The Graciousness of Christ. IX. Evils of Anxious Forethought. X. The Beauty of Moral Qualities. XI. The Problem of Joy and Suffering in Life. XII. The Apostolic Theory of Preaching. XIII. The Right and the Wrong Way of Giving Pleasure. XIV. The Perfect Manhood. XV. Dissimulating Love. XVI. The Door. XVII. Moral Theory of Civil Liberty. XVIII. Peaceableness. XIX. Soul-Drifting. XX. The Hidden Life. XXI. Discouragements and Comforts in Christian Life. XXII. Hindrances to Christian Development. XXIII. Loving and Hating. XXIV. Authority of Right over Wrong. XXV. The Power of Love. XXVI. The Preciousness of Christ.

CONTENTS OF VOL. III.

I. Watchfulness. II. Paul and Demetrius. III. Consolations of the Suffering of Christ. IV. Treasure that Cannot be Stolen. V. Bearing, but not Overborne. VI. The Holy Spirit. VII. Ideal Standard of Duty. VIII. Faults. IX. The Comforting God. X. The Name Above Every Name. XI. National Unity. XII. Social Obstacles to Religion. XIII. Christ, the Deliverer. XIV. The God of Pity. XV. Sin Against the Holy Ghost. XVI. Inheritance of the Meek. XVII. Memorials of Divine Mercy. XVIII. The Victorious Power of Faith. XIX. The Peace of God. XX. Coming to One's Self. XXI. Fragments of Instruction. XXII. The Substance of Christianity. XXIII. Spiritual Blindness. XXIV. Perfect Peace. XXV. Preparation for Death. XXVI. Fidelity to Conviction.

ANY BACK NUMBERS CAN BE HAD.

THE CHRISTIAN UNION (\$3.00) together with Marshall's Washington—and PLYMOUTH PULPIT will be sent to ONE ADDRESS for \$5.00).

Entered according to Act of Congress, in the year 1870, by J. B. FORD & Co.,
in the Office of the Librarian at Washington

THE FRUIT OF THE SPIRIT.

“But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such [or upon such] there is no law.”—GAL. V., 22, 23.

Paul was engaged all his life in what may be called in modern phrase, a conflict against High-church formalism. I use the term *High-church* not in any offensive sense, but because it describes more perfectly than any other term that is popularly known the inordinate esteem of the instrument, rather than the end to be gained by the instrument. It is a tacit or latent spirit of worship of the machine by which men seek to accomplish an end. In civil governments, High-churchism sympathizes with the law, rather than with the people who are to be assisted by the law. In commerce, it sympathizes with money, and with the customs which produce it, rather than with all those elements which money was meant to represent, or to produce, in civilization and virtue. In society, the spirit of High-churchism sympathizes with etiquette, with forms and customs, rather than with the graces of the Spirit, which these forms and customs were designed to propagate, or to inspire. In religion, it sympathizes with dogma, rather than with the spirit of life which doctrines should inspire and produce. It sympathizes with church machinery more than with the people that are to be educated through that machinery. And so, all the world, through, there is a universal tendency in large bodies of men, or in men generically considered, to lean, through their senses, to the external, to the physical, to the sensuous. And they come in time to think more of that than they do of the invisible, the spirit, the real essence which we seek by the ministration of the external.

Now against this Paul all his life long contended. For, although he accepted externality, as every wise man must; although he worked in common ways and by common instruments; yet, all through his career he was seeking to produce a higher result than that which can

spring from High-churchism, or the worship of the instrument. He strove against it. He might have contended against it by attacking it as a spirit of idolatry, which it essentially is; but he did it rather by exalting the qualities which all worship and all government and all education are meant to produce. And he raised up, and left to the world in his writings, more noble conceptions of true manhood than existed anywhere or everywhere else among men. I think we may say that we should never have known what the Evangelists meant if it had not been eduved, brought out, in the letters of the apostle Paul. It has been said by skeptical critics that there would have been no Christianity if it had not been for Paul—which is as much as to say that there would have been no flowers if there had not been rains to swell the seeds. Very likely. Paul was the instrument for the development of that which was given to us in the Gospel. What Christ planted, blossomed under the culture of this his chiefest apostle. And everywhere he comes to one point. Whatever his argument may be, whatever may be his style, and wherever he may start, he still ends in this: *A free man; a full manhood; Jesus the Model; God's Spirit the Inspirer and the Helper.* That is not the way in which it would have been stated in those days, because that was not the style of philosophy that prevailed then; but it is vernacular to us. It accords with our mode of thinking and talking. Everywhere and always his exhortations had reference to the best qualities in man; to their inspiration by the Holy Ghost; to their development and education until they should come to supreme power; until they should be superior to everything else. The thing at which he was aiming constantly and consistently was perfection. *That ye may be perfect; that ye may be presented without spot or blemish; that ye may be perfect men in Christ Jesus; that ye may be buildings*—when the figure was architectural; *that ye may bring forth fruit, and the best fruit*—when the figure was that of a vine. There was one ideal all the while, and that was *perfection in manhood.*

The Spirit is spoken of in our text. "The fruit of the Spirit" are the words employed. It is that divine effluence which fills all creation, which is itself life, and which works life in everything according to its kind. There is a warmth of temperature, if I may so say, pervading the universe. There is a divine summer which broods upon men, and brings forth harvests in their souls. That we cannot understand it, define it, or limit it, is its glory. That being must needs be small whom our minds can compass. How large would that man be whom a flea could perfectly understand? And how large would God be if a man could perfectly understand him? So illimitable is

the divine mind, that the largest and best developed men still leave God remote and inexplicable. He is to the finite mind mysterious and incomprehensible. Human beings are incapable of grasping the realities of the divine existence. They cannot be compassed by any powers which we possess. "Canst thou," says the record, "by searching find out God? canst thou find out the Almighty unto perfection?"

So, then, the Divine Spirit, of which the apostle is here speaking, I describe rather poetically than philosophically, simply because philosophy does not touch such a question as this. It is that great life-force which pervades space and time, and is, as I believe, the source of all vitality, in so far as man is concerned. And this divine and brooding influence brings forth fruit.

Now, fruit, regarded in the light of the orchard, the garden, or the vineyard, is the most perfect form of development to which a tree or plant can come. Fruit is the thing for which all the enginery of roots and branches and leaves was appointed. All these are servants. They toil and wait. The fruit only, sits regent. It is the final result—the perfect thing. The tree can never go a step further than its fruit. It can stop and go back, and begin again; but it goes only to that limit; and when it has reached that, it has reached perfection. The fruit is the measure of the tree's possibility.

So, when we speak of man as a tree, or a vine, and when we speak of the fruit of that tree, or vine, we refer to that divine summer which quickens man, and renders him productive, and brings forth in him the highest results of which he is capable. When a man comes to that which is called "the fruit of the Spirit" in the New Testament, he reaches his full limit as a creature of time. When the fruit of the Spirit in man is spoken of, that which is meant is the fairest, the noblest, the best thing that he can be brought to, by the brooding of the divine Mind. It is the final result which is wrought out by all the influences for good which are brought to bear upon him. It is that which his higher nature ultimately in.

It becomes a matter, then, of considerable importance to know what is this fruit; this ideal and perfect thing; this result, which a man can be brought to only by the whole nourishing influence of God. What is that for which we are to look only when the very soul and summer of the divine nature have produced their fullest results?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

That is to say, some men are already acting so much higher than any law requires them to act, that no law touches them. The common laws by which men regulate morality and conduct do not reach up as high as they are living all the time. They are doing the same things that the law enjoins, better and nobler, and from unspeakably higher reasons than it requires them to. Therefore, there is no law to them.

Here, then, is the ideal of a perfect manhood. It must have these marks. It must be characterized by these qualities. A man may be resplendent; he may dramatize as Shakespeare; he may paint as Raphael; he may carve as Michael Angelo; he may color as Titian; he may build as Bramante; he may subdue the material globe, and conquer by physical forces; but these things do not represent manhood. A man may think till his thoughts shoot as far as the starlight shoots; a man may speak with an eloquence which is transcendent; a man may be endowed with all conceivable intellectual endowments; but these do not represent manhood. That which distinguishes the true man is not the capacity to command physical substances. It is not the power to analyze and use things created out of material. It is not any of the lower forms of power; nor even the influence of mental strength. None of these things constitute the truest manhood. It is the fruit of the Spirit, man being the stalk on which that fruit is growing, and out of which it is to be developed.

The fruit of the Spirit is *love*—love universal and continuous; love as high as God, and as deep as the earth; love first. The first-fruit of the Spirit is love.

The next fruit of the Spirit is *joy*. In this sorrowing disjointed world, full of cramps and colics, full of wanderings and mistakes, full of stupendous causes of mischief, and full of exquisite sufferings, the fruit of the Spirit is first, love, and then joy. Out of that from which has come wailing, out of that from which have come shouts and shrieks, since time began, God meant should come sweet-voiced joy, clearer than any silver trumpet-sound. Man was made to be like an organ, which gives forth heavenly music. He was made to be like an orb of light, which shines upon everything around about it. He was made to be a center of love, to be distinguished by love, to carry it everywhere with him, and always to be known by it. God designed that we should be characterized, not so much by intellection nor by inventive skill, as by love, producing goodness. And along with love are to be, as it were, triumphant bells, choral bands. There is to be love; and then there is to be joy. There is to be joy in the summer, and

there is to be joy in the winter. In the fields, all things are concordant. In the forest there is universal harmony. The cacophonous sounds melt away, and the whole woods are one great glorious organ. All the jarring noises are so symphonious that there is music in the air and on the earth. And when God's spirit broods upon a man's soul, and lifts it up into sympathy with himself, the universe, and all things that are in it, are to that soul joyful. Life and death, victory and defeat, all things alike become tones of joy in his experience. First, love, and then joy, are final fruits of the Spirit, working in man.

Then comes *peace*. And by this is not meant stupor. Peace is born of excitement, always,—it is its offspring. Disturbance comes from the jarring of our faculties with each other, not being insphered, not being regulated, not being brought into harmony. But the moment that you bring to bear on the soul of man a life-giving force which lifts up his thoughts and feelings into a higher sphere, that moment clashing and discord cease, and they give way to unison, so that the mind is in perfect peace. There is no such intense rapture of peace as exists in the higher forms of normal and sweet-breasted excitement. Peace—that peace which passeth all understanding—who ever analyzed it? Who ever felt it? “The fruit of the Spirit”—what God meant to produce by man, and sometimes does produce, and will in days to come produce in yet greater abundance—“the fruit of the Spirit is love, joy, peace.” Peace is perfectly consistent with joy and excitement, and surpasses them both.

Another part of the fruit of the Spirit is *long-suffering*: not spasms, not intensity of passion and anger at one moment and good-nature at another, not an alternation of incongruous emotions; but a steady, patient, on-going power to meet all circumstances, and to meet them with equanimity. After love, joy and peace, comes long-suffering—the power of suffering long, either for others or for one's self—the power of suffering wherever one may be called to stand. Well, when a man is full of this power, or any other power, how despotic he is apt to be! It never does to make a man's head too big, nor to fill it too full; because men beat against each other with their heads. There never was a man with a big brain, who was not despotic somewhere. The reason, I take it, why so few men are made on a large pattern, is, that it is not safe to trust a man out in the world with large brains. There is great economy, therefore, in that direction!

So we find there is another element belonging to the fruit of the Spirit which operates to check this tendency to despotism—namely, *gentleness*. But this is not weakness. Weakness cannot help itself;

whereas, gentleness has the power to tone down the feelings to sweetness and delicacy. Where there is great strength, full of sweet and gentle dealing, there is gentleness in its most perfect form. And the true Christian disposition is seen when a man is clothed with all manner of vigor, and power, and knowledge, and intuition, and carries them in the midst of an offending, sinful world, not only with the utmost long-suffering, but, with extreme gentleness. A providence to the world, is gentleness. Like a peaceful summer's day, like a sweet autumnal night, like a balmy, nourishing atmosphere, is that gentleness which belongs to the ideal Christian.

Next in the list of qualities of which the fruit of the Spirit is composed, is *goodness*. Well, are not all these that have been enumerated good? Yes; but they are not good in the sense that is here meant to be conveyed.

Did you never see a person whose coming into a room was like the bringing of a lamp there? Did you never see a person whose mere presence made the whole room shine, as it were? You cannot analyze nor understand the power which such a person exerts on you. It is not intellectual. It is a mysterious influence which emanates from him, so to speak. There are persons the mention of whose names awakens in you feelings which nothing else does. Their lives are so radiant, so genial, so kind, so pleasure-bearing, that you instinctively feel, in their presence, that they do you good. It seems to you wholesome to breathe the atmosphere where they are. Their influence seems to you like the perfume of flowers in a garden. There are persons who are so genial, so gentle, so forth-putting in the direction of purity and gentleness and love, that you have not the slightest doubt of their being Christians. Have you never known persons of whom you have said, "I do not want any other definition of a Christian than that which I see in them"? He is an orphan who, having lived forty years, cannot lay his finger on any one, and say, "He gives me my idea of goodness." Blessed be God, I know a great many!

Faith. Ah, yes! How far are modern folks away from this! It seems to be thought that the art of being a man consists in not believing anything, and that the art of living in the world consists in not trusting anybody. Men seem to feel that the peculiar function of a man is to be a rolling ball of ice, so round that it will not catch anything, and so cold that it will not melt anything. And some men are as proud of their skepticism and unbelief as the devil is of his deviltry. But true manliness consists in a man's being willing and desirous to believe well of his fellow men. A true man wants to believe in men, and in what they say and do. And faith

is that trait which, though it knows that men cannot always be trusted, and though it cannot accept all things, *endures* all things. It rejoices, not in iniquity, but in the truth. It wants to find truth everywhere. It takes persons and things to be as they seem, until it finds out that they are not what they seem. It is one of the royalties of true manhood. A man who has not this divine grace to help him, limps.

Meekness. You do not know what that is, do you? I am afraid you would not if I were to describe it to you. Meekness is one of the rarest of virtues. It is more rare than pearls, or than opals, or than diamonds. The gold of Ophir is not to be mentioned by the side of it. Meekness—the ineffable sweetness of all the foregoing qualities mingled—that is like the sum of all the rays of light which shine upon the earth, and give to things the qualities which they possess in our sight. It is the substance of the faculties of a man raised up in sweetness and power, and shining out as the sun shines in summer days, with such gentleness as to nourish, and not to singe, the tenderest flowers.

What can be grander or nobler than a great soul full of various power, full of various imagination, full of all richness of faculty, mounting high in its own joy, full of outpouring life, full of deep and inward peace, and full of meekness—that is to say, full of that temperature and atmosphere which comes from the combined light of the higher elements of the soul?

People say that meekness consists in not getting mad when struck, or in keeping composed in the midst of local opposition. Yes, that is one phase of it. But you might as well bring me a bit of the bark of an oak tree, and tell me that that was an oak tree, as to tell me that the control of one's temper is meekness. It is a part of the oak tree; it is one thing connected with the tree; but it is not the tree itself. So, mildness of temper is not meekness.

Temperance. By that is meant self-restraint. This is the last quality enumerated in the inventory of the fruit of the Spirit in a man.

And the Apostle, when he has mentioned them all, says, "Against such there is no law." There are no such in the world, and therefore he could say it very safely. What he meant was, that if there were any such, or in so far as there were any such, law ceased to have any function. Law is needed up to a certain point; but if a man can go higher than that point, he does not need Law. Wings would help me; but angels do not need wings—though painters have represented them as having wings. An angel, according

to our conception, is one that can lift itself up and move hither and thither by its own spontaneity.

In proportion as men have these thoughts, in proportion as they live by the force of them, they do not need the wings, the feet, the helps, the school-masters, the directors, the wardens, that laws are. Laws are simply aids to weak folks, to tell them where to go, to help them to go, and to make them remember the next time if they do not go. Laws are men's servants; and they are servants which serve them in that way. But if a man has a direct inspiration of God; or if his culture has gone so high that he does not need these external stimulants; or if he has another sphere of influences which lead him to the same things from a higher point of view, the lower ones drop, not because they are wrong, but because the man is doing the same things better by a different set of instruments. Therefore it is, that there is no law to some men. A man who needs a law is yet a child.

There is not one man in a hundred who ever does live by the laws of the land that he is in. We do not live by the laws of our land. You do not know one quarter of the laws that are on our statute books. A virtuous and honest man does not need to know what the laws are. The greatest proportion of men live and die without hearing once in all their life a tenth or a hundredth part of the laws that pertain to good conduct. They do right of their own accord, and therefore the law has no force on them.

So it is in respect to true manly living. As far as a real, upright man goes, he goes voluntarily. He does from spontaneity and from choice what men lower down do from necessity, or from fear of punishment.

The consequence is, that men live toward freedom in proportion as they live toward fidelity. That is the reason why men who wear the cowl and sackcloth, or who live in holes, and caves, and dens, are not living pious lives. They are living wicked lives. Satan loves asceticism. It is the devil's spawn. Joy is a divine element. It tends to liberty. It is one of the qualities of manhood. It is one of the signs and tokens that the fruit of the Spirit is being produced in a man.

There is more power in this idea of manhood produced by the influence of the Divine Spirit, because it comes upon the heels of Paul's whole argument to the Galatian Church on the subject of sacrifices and justifications, wrought out through the ceremony of law. And it derives very much more force from the view that it is in antithesis to the whole economy of High-churchism and the Pharisaic law.

In view of this analysis, and these statements, I remark, first, that this is not an inventory of human faculties, at all. It is not psychologic, any more than it is inventorial of the organs of a man's body. Human nature, whatever it is made up of, however you choose to classify and define it, must attain these fruits of the Spirit, under divine guidance, if it attains them at all. And if a man's nature is fully developed, it will have these characteristic signs, signets, peculiarities.

These qualities which are called "the fruit of the Spirit," are wrought out in the average man as well as in the higher orders of men. That is to say, we have not presented before us an ideal of what may be attained by certain rare spirits. Unquestionably, the larger the constitutional riches which a man receives at birth, the more ardently will he seek, and the more perfectly will he realize, the fruit of the Spirit. It is in the reunion of God to the human soul as it is revealed in the economy of Christianity that there is power.

God meant to work out something of all these qualities in the average man. I have not been describing heroic traits that may appear once in a hundred years, or in one of a million men or women. I have been describing qualities which are the birthright of every human creature. They belong to the average man in time and society. The evidence, therefore, of our relations to God and of our sonship, is to be found, not in any external work, but in internal quality.

Now we are prepared to look upon the absurdity of church claims that are founded on anything else besides the manhood of its members. Fruit is the one certificate. Our Master said, "By their fruit ye shall know them." He said it of individuals. I say it also of collections of men. He said it of living spirits. I say it also of organizations. "By their fruit ye shall know them." High-sounding names are of very little value. Many churches are like nurserymen's catalogues. They contain an enormous number of names, and names of apparently wonderful significance; but the fruits which they represent when you get them, and taste them, may be of very little value. Though they are represented to be the *ne plus ultra* of fruit, they may turn out to be knurly and acerb things which you will not have in your collection. Every one knows what expurgation the nurseryman's catalogue will bear. It is good to sell by, but bad to live on.

It is very much the same with many of the churches. They put forth the most extraordinary claims to authority, and priority, and authenticity, and everything else.

I care not what claims are set up, I say that we have the power, and have had it, of creating a manhood which surpasses the manhood in any church. A church is a mere training-school for religion; and if in any denomination they have brought up a style of character that is higher, a style of manhood that is nobler, or a style of citizenship that is better, than that which has been produced in any other denomination, then that denomination has a right to claim priority over others. That orchard may claim priority over every other which sends the best apples to market, the most uniformly, no matter whether they have a name or not. Apples are apples, good apples are good apples, the best are the best, and no thanks to anybody, scientific or unscientific. The center of the universe is God; and the noblest creature which he has created on this globe is man; and the highest thing which man has attained is manhood; and he that is the best developed in manhood has priority everywhere and in everything. And any church that has the power of genius in it, or the power of art in it, or the power of eloquence in it, or any other mark of superiority in it, though it has had an existence coëxtensive with the globe, and though it has a lineage running through all time, if it turns out a poor article of manhood, is a sham—a bogus concern. But a church without a lineage, as, for instance, the Moravian Church, though it has been ever so obscure, and though its pretensions are the humblest, if it has achieved the reputation of turning out the noblest and the best men, has priority over every other church. And therefore we should be careful how we claim superiority on the abstract ground that there are links which carry us back to the times of the apostles. What a shame it would be for a church to have the links all just right, and to turn out the poorest members! What a shame it is that such a church should not turn out members as good as a church that has not a single link, and does not know who its church-father or church-grandfather is! A church that has great radiant natures in it; a church in which there are men who are willing to sacrifice themselves for others; a church whose members grow larger and larger by works of benevolence; a church filled with great generous souls; a church like the primitive Methodist church, and like some of the modern Methodist churches; a church that has in its membership good men, and makes good men, and keeps making them all the time, and many of them—what else do you want but that? What more authenticity do you want than it has?

I take a knife, and see that the name "Russell" is stamped on it; and I say, "That is a good knife; it came from the Greenfield Works; it is a first-class article." But suppose, when I undertake

to carve a joint of meat, that it bends like lead, does the name "Russell" on it make it any better? If there is not good steel in the blade, no trade-mark will make it good; and if the steel in the blade is good, it is no better for having "Russell" on it. He might feel better if his name was on it, but the knife would not be better.

And so it is in regard to churches. I should have a sort of artistic enjoyment if I could stand in a church where I thought Paul had preached. I went into a church in Geneva where old John Calvin preached. I saw the chair where he sat, and climbed up into the pulpit where he stood; and I came nearer being a Calvinist then than at any other time of my life. I felt that I was where a great nature had been (for he was a great nature; and he is a greater nature, I doubt not, now, than he was when he lived on earth, as many of us will be greater natures after we have died than we are now.) I felt a profound interest in him. I venerated his name. And I should have been more moved if I had thought that Paul had been there. It would have made my loins tingle to have sat where he did. But that is purely romanticism. It is simply the exercise of the imagination. It has its pleasure, and that is right enough; but, after all, it does not amount to anything. The fact that Paul had started a church, and that it had run in an unbroken succession from his time to our day, might be pleasant to contemplate; but if a pretentious modern church, that turned out only poor members, should trace its lineage back to Paul, making its service to consist in exterior worship, and not in heart-worship, it would not be any better for having come down from the church which Paul started. I should be sorry for the apostle if I thought that he started a church like some of those which we see nowadays.

Some churches talk of being descended from the apostles. It is a long descent; nevertheless, they make the claim. Some have slid down on outward forms and ceremonies, on external services; and others on dogmas. It is the system that some have slid down on. But I tell you, that "in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." It is the perfect man, it is the spiritual manhood, that is the great thing; and the church which has the aptitude to produce that same, is the true church, if it stands alone; or, if there are a hundred such churches, it is one of the hundred true churches.

I not only hold to that, but I hold that when a man has, in any church, under God, by the brooding of the divine Spirit, found his way up to spiritual manhood, whether he come through the instrumentality of music, or art, or what not, he is a genuine child of God. When, in one way or another, any man has risen up so that the fruit

of the Spirit is discernible in him, he is a Christian. It may be said, "Oh, he is nobody but a miserable heretic!" But, ah! God grant that such heretics may be prolific. If a man is large, gentle, patient, long-suffering, and full of love, and joy, and meekness, and temperance, I do not care where or under what system he is bred. The *manhood* is the thing!

If you ask me whether there is not a better adaptation in some methods for breeding such men than in others, I say, Yes, there is. I think it is more likely that a man will become educated if he goes to the common school, and then to the academy, and then to college, than if he does not go to any institution of learning; but if the learned blacksmith hammers out his learning by night at the forge, if with persistent reading and study he by and by becomes able to speak ten languages, he is educated, though he never went to school; and I do not care for the college or the academy so far as he is concerned. Now, I say that some denominations are better adapted than others to educate men in true spiritual manhood (though I would not undertake to say which these denominations are); but I say also that he who, by the divine power, and under God's training influence, has been brought up to that state in which he has what is called "The fruit of the Spirit," is a Christian the world over, no matter if he be in the midst of the besotted superstition of a corrupt Christian church; no matter if he be outside of all church connection; no matter if he be among the Moors. If a man is so developed in his higher nature that he is filled with love, and with the other elements which go to constitute the fruit of the Spirit, I am bound to recognize him as a follower of Christ wherever I find him. And who am I that I should say that God's spirit cannot work except through the forms which I think to be the true forms? Who am I that I should reject and deny that he is a child of God whose life affords evidence that he has the divine fruit of the Spirit?

Let me not be understood either as speaking adversely of any denomination, or church, or organization, or as denying the right of any denomination to its own belief. I hold to the right of the Roman Church to believe in their services, if they can, in their dogmas, if they can, and in their government, if they can. I hold to the right of the Episcopal Church to believe in their forms of worship all through, if they prefer them. I hold to the right of the Methodist Church to believe in a modified form of Episcopacy. I hold to the right of the Quakers to believe in their quiet and unpretentious mode of worshipping God. I believe in the right of the Congregational and Presbyterian churches to believe in their peculiar forms of worship. And I say to these great families, I have no

word of offense to utter against you, except this: You are not *the* people, and wisdom shall not die with you. You are not God's only children. You have a right to worship as you please; but you have no right to lift your imperious authority over me, and say, "We are absolutely the only true church, and you must come to us or be damned." No church has a right to say that. Every church has a right to open its doors, and say, to those that prefer it, "Come in here, and we will do you good;" but the moment that you undertake to arrogate superiority over others, and the right to tell them what they must do, that moment you become despotic. And it is the right and privilege and duty of every man to strike down despotism. You have a right to investigate for yourself, and take that which you think is best for you; and if it seems to you to be to your advantage to go elsewhere than here; if you feel that your needs will be more fully met in some other church, I will not say that you are abandoning the church of your fathers. The church of your fathers is the church of love, of joy, of peace, of gentleness, of faith, of meekness, of goodness, and of temperance. That is the church which all good men are interested in, and are seeking to establish throughout the earth.

One other point I wish to make on this subject. I wish to say a word to those who have been in the habit of looking upon religion as machinery. I do not mean infidels. There is a stigma attached to the term *infidelity*, and I never use it when I can help it. But there are many men who do not believe in religion, because they think it is made up of machinery; and it does not touch them anywhere. They say that when they think of it, they think of it for the most part as machinery. They say that when the subject of religion is broached in their presence, up start before them five hundred churches, with their various systems and external appliances. But these are not religion, any more than a wine-press is wine. Suppose a person should invite you to supper, and should have nothing to entertain you with but tubs, and other apparatus used in making wine? The machinery might be very good for making wine, but it would not be wine. And the outward forms and ceremonies and appliances by which organizations are maintained are not Christianity, though they may be important aids in disseminating Christianity. Books and institutions are not education, though they are indispensable means of education. Schools are not educated men, though men are educated in schools, and though they are the best means of spreading intelligence. And churches are simply instruments by which God, in the economy of his providence, is seeking to lift men into that high state of which I have been speaking. Dogmas are

not religion. And when I ask you, "Do you believe in religion?" I do not mean to ask you whether you believe in creeds, and ordinances, and church organizations. When I want to know whether a man believes in religion or not, I do not ask, "Do you believe in Sunday, and in ministers, and in the Bible?" For a man may believe in all those things, and not believe in religion. And a man might not believe in any of them, and yet believe in religion. If I were going to question you to ascertain whether you were a Christian or not, I would say, "Do you, sir, believe in love, as the transcendent element of manhood?" Where is the man who would say No to that? Where, in the whole round of creation, could be found a man who, if the question were put to him, "Do you believe in the validity and authority and divinity of love?" would not say, "I believe"? That is the first question in the catechism. The second is, "Do you believe in joy, supernal, ineffable, divine, bred in the soul of man, and in the highest realm of the soul? Do you believe that all the faculties of man, like the pipes of an organ, conspire in ringing out sweet symphonies?" If the question were asked, "Do you believe in joy?" where is the man that would not say, "I believe"? "Do you believe in peace?" "I believe." "Do you believe in long-suffering?" "I believe." "Do you believe in gentleness?" "I believe." "Do you believe in goodness?" "I believe." "Do you believe in faith?" "I believe." "Do you believe in meekness and temperance?" "I believe." Answer me, hungry heart—you that have wandered from church to church, and have not been fed; you that have tried pleasure and aspiration and ambition without being satisfied, and have become wearied and discouraged; you that have listened to discourse on discourse, and enigma on enigma, and had spectacular views which purported to be religion, and have fallen off, wearily saying, "Ah, there is no religion in these things!"—is there no religion? Do not you believe in religion? If you were to see a man filled with the fruit of the Spirit, would not you believe in that man? "Yes," you say, "but there is no such man." But is not that an ambition which every man may most worthily set before him, and press toward with all the power that is in him? Is not that worth living for? And if men come together, and say, "We will bear with each other, and will uphold each other, and together we will press toward that high conception of manhood," is not that a worthy reason for coming together? Is there anything in pleasure, or business, or citizenship which is comparable in dignity and worth to coming together earnestly bent on having the fruit of the Spirit as it is here depicted?

Men and brethren, there is such a thing as ideal living. There is such a thing as religion. This is a religion which we have here declared by the apostle to be the fruit of the Spirit. We are not, therefore, following a cunningly devised fable. We are following a reality. We are running along the line of our best faculties. We are looking at ideals by that which is noblest in us. We are working away from that which is gross, and vulgar, and animal, and sensuous, and which perishes in the grave, and are working toward the ineffable, and that which is full of illumination. And I call every young man who has his character to make, I call every maiden who has her life before her, I call every wanderer whose soul is tried in one way and another in vain attempts to find that which shall satisfy its craving—I call them all to the simplicity of the truth as it is in Christ Jesus, who manifested himself to men in order to show them what they might be, and to help them to become like him.

I spread before you this reality of love, and joy, and peace, and long-suffering, and gentleness, and goodness, and meekness, and temperance, and say, "This is what you are to be and to do. And you can help each other to be that and to do that. Take hold of hands. Avail yourselves of what advantage there may be in social power. If you are wanderers and discouraged, join one with another that you may inspire each other with hope, and find rest." This is the whole economy of religion. It is the whole philosophy of the church. The church is nothing more than a social arrangement by which men endeavor to give each other a higher ideal of life, living together.

God grant that the scales may fall from some of your eyes, and that you may see that the church does not consist in the machineries by which Christian men are inspired and helped, but in the hearts of men. The kingdom of God is within you. It is love and joy and peace. It is righteousness.

PRAYER BEFORE THE SERMON.*

Our heavenly Father, we commend to thy care and benediction these little children. Hast thou not been present? As their loving parents brought them unto thee for thy blessing, wouldst thou not have taken them in thine arms, and laid thine hands upon them, and blessed them, wert thou again on earth as of old? And may we not believe that in thy divine Spirit, and in the spirit of ineffable love, thou hast been present, and that thou hast blessed them with thoughts of mercy and of love? We commend them to thy providence, which springs from wisdom, and is guided by love. We pray that their health and their life may be precious in thy sight; that they may grow up to man's estate; that they may be strong in all that is good; that they may be a comfort and a joy unto the hearts of their parents.

And we pray, O Lord, that thou wilt grant unto these parents wisdom to discern the right in everything which relates to their children. May they remember that they have inwardly entered into covenant with thee in their behalf; that they have promised that these children shall be brought up, not for vanity and pride and selfishness, but in the spirit of love, and purity, and goodness, for all that is right, and all that is noble, both here and hereafter. And may they have grace to remember what they promise for their children, and what they propose for them now. And as in these hours of calmness, so when storms and troubles come, may they be able to hold their course in the work of their lives. May they be as God's messengers to these little pilgrims.

We pray that thou wilt remember all the children that have been offered up here in love to thee. We pray that our sympathies may more and more embrace them.

And while we are remembering them, may we remember those who are not among us. We pray for all that are dwelling in their households in obscurity, in trouble, in feebleness, and who are yet steadfast, and still pressing forward, unable to go back, and unable, many times, to see their way to go forward.

Grant, we pray thee, that the light of hope may dwell with every one, and that those who are called to great patience and great self-sacrifice for the sake of their children, may have before them evermore the example of the Lord Jesus Christ, who suffered for them, and who has been patient and gentle with them. We pray that thou wilt grant that we may learn from the duties of the household more and more of God, and of the great government of divine love, and of the mystery of self-sacrifice, and of the wonder of living for others. We pray that we may be able thus to go forth out of the sanctuary of our homes, and to carry the spirit of love and wisdom and purity and goodness all around about the ways in which we are called to go.

Grant, we pray thee, that thy blessing may rest upon all who are gathered together this morning. For thou knowest every heart, shut up to every other one, and unknown even to its own self. Naked and open is every one before Him with whom we have to do. And thou art merciful and most helpful.

Grant, we pray thee, that those who are in darkness may see light dawning upon them. May those who are in joy feel their hearts turning in gratitude and thanksgiving to God for his mercies to them. May those who are waiting patiently for God's deliverance not lose faith, but still more earnestly trust in the Lord and wait, and wait patiently unto the end. And we pray that thou wilt grant to those who are working in the mid-day sun, and bearing the burden and heat, strength according to their day. May they

*Immediately following the baptism of children.

not be weary in well-doing. May they not faint. May they persevere to the end.

Deliver us, we pray thee, from sordidness; from worldly-mindedness; from the passions of men. We do not know God; and we do not know the way of holiness. More and more may we think from that which is nearest to thee in ourselves. More and more may our purposes spring from that part of our life which is nearest to God's life.

We pray that thou wilt enable us to bring forth the fruits of righteousness; and may we stand before men more and more an encouragement to every one who seeks to lay aside evil habits, to overcome besetting sins, and to maintain the fight of faith.

Grant, we beseech of thee, to every one present this morning who is a stranger, who comes up hither unknowing and unknown, that he may find a Father's house, and an hour of welcome here. May the spirits of all be touched with common faith, with common succor, with common sympathy, and with common hope in Jesus Christ. We beseech of thee, that thou wilt bless all the weary and the heavy laden; all the sinful and the sorrowful; all that are overborne and discouraged.

Grant, we pray thee, that all who wait in secret places may find God their Comforter to-day. Give strength to all that are weak. Give light along every path where darkness is. Be near us in all the duties of our lives everywhere. Make us valiant for the truth. Make us strong for things that are right. Bless all those, we pray thee, who seek to raise the whole earth in which they live to purity of morals, and who seek to correct all abuses.

Grant, we beseech of thee, that the spirit of Christ, the Holy Ghost, as a cleansing fire, may pervade our minds. And we pray that thou wilt lift this great people up to a higher sphere, to nobler aspirations, and to better duties better performed. And may that kingdom in which dwells righteousness speedily come, and the glory of the Lord shine in justice, in humanity, in sympathy of man with man, all around the world. And may the day speedily come, which has lingered so long, and been predicted so long in vision—the day when wars shall cease; the day when men shall love one another; the day when nations shall help nations, and vex them no more; the day when the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ. And to thy name, Father, Son, and Spirit, shall be praises evermore. *Amen.*

PRAYER AFTER THE SERMON.

Lord God, how many there are to whom thou art going on the sea in the night, and who are afraid because they think thee to be a spirit? And as thou didst say to thy servants of old, Be not afraid; it is I; so say to all, Be not afraid; it is I. Lift us up out of our vulgarity; out of our carnal moods; out of all unworthy ideas; out of all hardness of heart and cruelty of disposition; out of all living to the flesh; out of the sacrifice of the Spirit. Oh, open the heavenly gate! Oh, let down the celestial vision! By a divine light, quicken in us that hunger and thirst after righteousness which will not let us be; which shall torment us until we are fed by the good spirit of God. And grant, we pray thee, that there may be many who will to-day, ask whether they are true to themselves, and are living, as they should live, for the manhood which belongs to them. Cleanse their understandings, and inspire their hearts. May they be filled with light and

joy and comfort. May thy name be glorified forevermore in all thy churches, and among all thy people. And bring us at last where all contentions and defections shall cease, and where as children of light we shall move in perfect harmony and peace forever and forever. *Amen.*

A BRILLIANT SUCCESS

RAPID AND CONTINUED SALES!!

500 VOLUMES IN ONE!

AGENTS WANTED

FOR

THE LIBRARY OF POETRY AND SONG

Being Choice Selections from the Best Poets.

English, Scotch, Irish, and American,

With an Introduction

BY WILLIAM CULLEN BRYANT

Under whose critical supervision the volume was compiled.

The handsomest and cheapest subscription book extant. Over **800** pages beautifully printed, choicely illustrated, handsomely bound. *A Library of over 500 Volumes in one book*, whose contents, of no ephemeral nature or interest, will never grow old or stale. It can be, and will be, read and re-read with pleasure as long as its leaves hold together.

"A perfect surprise. Scarcely anything at all a favorite, or at all worthy of place here, is neglected. It is a book for every household."—*N. Y. Mail*.

"We know of no similar collection in the English language which, in copiousness and felicity of selection and arrangement, can at all compare with it."—*N. Y. Times*.

Terms liberal. This book, supplying a real public need in an admirable manner, has constantly sold so fast that the publishers have had trouble to keep up their stock. It has won an instant and permanent popularity. Agents all like it, and buyers are more than pleased with it. Send for Circular and Terms to

J. B. FORD & CO. Publishers,

27 Park Place, New York.

NEW BOOKS.--Now Ready.

OUR SEVEN CHURCHES :

Eight Lectures by Thomas K. Beecher. 16mo
Price, paper, 50 cts.; extra cloth, \$1 00; extra cloth gilt, \$1 25.

These expositions of the best features of the seven great religious denominations in America, are so apt that each denomination is using the separate chapter treating of itself as a denominational tract. One of them has been circulated to the extent of over 150,000; and other has been translated into French and German for circulation in Europe. The combination of these brilliant lectures in one volume, together with a new and additional one of more general character on "The Church of Christ," will be a book sought for and much read.

Under the head of "TRUE EVANGELISM," the *N. Y. Mail* says:

"Rev. Thos. K. Beecher's sermons on the various denominations, preached to his own congregation at Elmira last year, and which attracted considerable attention throughout the country, have just been published by J. B. Ford & Co. They are very vigorous and most truly evangelical, each sermon pointing out the peculiar excellencies of 'Our Seven Churches,' respectively—from the [Roman Catholic to the Liberal Christian sects. The series is concluded with two admirable discourses on 'Choosing a Church' and 'the Church of Christ.' The whole matter and manner of the book is thoroughly Beecherian—and this endorsement gives the best notion its excellence."

The *Christian Union* says:

"The traditional mode of promoting Christian unity is to prove one's own sect so good that all others must needs be absorbed in it. The author of this little book reverses the method, and aims by pointing out the peculiar excellencies of each branch of the Church to promote mutual respect and affection among them all. * * * This is done with discrimination and with great freedom from sentimentality and from fulsomeness. The reader cannot but feel the genuine sincerity with which the author recognizes and loves the good qualities of churches the most diverse. Most honest and intelligent men will credit him with clear perception in the majority of his judgments. * * * It is eminently a book for the common people, not excluding the scholarly. When we add to this that it is well suited to promote one of the noblest and rarest of Christian sentiments—the intelligent appreciation and love of all the branches of Christ's earthly family—we have said a great deal for its power to do good."

CHRISTIAN HEART-SONGS.

A Collection of Choruses, Quartets, and Set Pieces; together with a selection of Anthems, Motets, and Tunes of all Meters. By John Zundel, author of "Harmony and Modulation," "Voluntaries for the Organ," etc. 8vo. Price, boards, \$1 00; cloth, \$1 25. Of this the *Christian Union* says:

"We have here presented in a book of very convenient size and shape, about 150 pages of the church composition of Mr. Zundel, whose name has been identified with church music in this country for a quarter of a century. Mr. Zundel is a complete harmonist, writing both artistically and out of the fulness of a musical and sympathetic nature. His music is made always to sympathize with the words. There is perfect accord between them. The tunes have not been hastily prepared, but are the work of an ordinary life-time. Many of them are old familiar friends whose presence has become almost indispensable in the church service. The greater portion were composed during his now nearly eighteen years' connection with Plymouth (Rev. H. W. Beecher's) Church, of which he is still the organist. We have examined the *Heart Songs* with special care and much enjoyment. We must not omit to mention the exceeding neatness in appearance, and distinctiveness of typography in the make up of the volume. It is just the right size for home or congregational worship, and its cheap price makes it more accessible than a majority of similar works in the market which retail at twice the cost of this. We heartily endorse and commend these *Christian Heart-Songs*."


MATERNITY.

A Popular Treatise for Young Wives and Mothers. By T. S. Verdi A.M., M.D., of Washington, D. C. Handsomely printed on laid paper, beveled boards, extra English cloth. 12mo, 450 pages. Price \$2 25.

Dr. Verdi's book has arisen from a want felt in his own practice, as a Monitor to Young Wives, a Guide to Young Mothers, and an assistant to the family physician. It is a complete treatise on Motherhood, treating of Pregnancy, Labor, the Nursing and Rearing of Infants, the Diseases of Children, the Care and Education of Youth. *Emphatically and thoroughly commended by Distinguished Physicians, and by the Medical, Religious, and Secular Press.*

The *N. Y. Times* says of it:

"While the writer is clear and precise throughout, he is sensitively scrupulous in regard to the delicacy with which the subject-matter is approached and discussed. In addition to the strictly medical and surgical portions of the work, there are valuable chapters devoted to the physiological care and training of infancy and youth. In short, the whole contents will be at once recognized by any sensible woman as constituting a safe friend and guide. The value of the book is enhanced by a clear and well-arranged synoptical index, reference by the use of which is remarkably easy."

 The above books for sale by all booksellers, or sent free by mail on receipt of price.

J. B. FORD & CO., Publishers,
New York City.

SOMETHING NEW

FROM WALTHAM.

A BOY'S WATCH

That will Suit Every One.

This Watch, which is of a smaller size than the other Waltham Watches, has just been introduced, and although called the Boy's Watch on account of its size, is destined to have wide and universal sale.

It is finely finished, of substantial construction, and contains all the recent improvements. Its low price and neat appearance will commend it to a large class of persons who have been deterred from purchasing Waltham Watches heretofore on account of their large size.

Our Illustrated Price-List describes this and all other Waltham Watches in detail, gives weight and quality of the cases, with prices of each, and explains our plan of sending watches to all parts of the country without risk to the purchaser.

Send for the Price-List, and state that you saw this notice in the *Plymouth Pulpit*.

HOWARD & CO.,
865 Broadway, New York.

Since February 1st, we have made considerable reductions in the price of all these Watches. All orders received after this date will be filled at the reduced prices.

THE LADY Elgin Watch (one of the best ladies' Watches now made, in heavy 14 and 18 karat solid gold cases, less than any other house in the United States. Ask your jeweler the price of the Lady Elgin in such cases, then send for my catalogue and note the difference. Sent C. O. D.; privilege to examine.

F. J. NASH
712 Broadway.

"Worthy of the fullest confidence."—*Christian Advocate*.

"All that Mr. Nash says may be depended upon."—*Christian at Work*.

"Certainly cheap, and the quality reliable."—*Christian Intelligencer*.

COLTON

Dental Association

Originated the Anæsthetic use of nitrous oxid, gas, administer it by means of a very simple, yet nicely contrived valve mouth-piece—do nothing but Extract Teeth, and do it Without Pain. So 40,000 patients testify. See their names at the Office, 19 Cooper Institute.

NEW AND GOOD BOOKS

MINES AND MINING of the Rocky Mountains, the Inland Basin, and the Pacific Slope; Comprising Treatises on Mining Law Mineral Deposits, Machinery and Metallurgical Processes. By ROSSITER W. RAYMOND, Ph.D. 800 pages 8vo, extra cloth. Price, \$4.50. 1871.)

THE TROTTING-HORSE OF AMERICA How to Train and Drive him. With Reminiscences of the Trotting Turf. By HIRAM WOODRUFF. 12mo, 412 pp. With steel-plate portrait. Ex. cloth, \$2.25; half calf, \$4.

PRINCIPLES OF DOMESTIC SCIENCE. By CATHARINE E. BEECHER and HARRIET BEECHER STOWE. 12mo, 390 pages; profusely illustrated. Price, \$2.

CHRISTIAN HEART-SONGS. A Collection of Chorusses, Quartets, and Set Pieces, etc. By JOHN ZUNDEL. 8vo, 160 pp. Boards \$1; cloth, \$1.25.

LECTURE-ROOM TALKS. By HENRY WARD BEECHER. 12mo, extra cloth, with steel portrait. Price, \$2.

OUR SEVEN CHURCHES. Eight Lectures by THOMAS K. BEECHER. 16mo. Paper, 50 cents; extra cloth, \$1; cloth gilt, \$1.25.

H. W. BEECHER'S SERMONS. First, Second, Third, and Fourth Series, uniformly bound. Octavo vols., about 450 pp. each. Single volumes, each complete, \$2.50.

The above books for sale by all Booksellers, or sent free by mail, on receipt of price.

J. B. FORD & CO., Publishers,
27 Park Place,

A PROFITABLE BUSINESS!

Intelligent, active men or women, young or old, can have pleasant and largely paying employment by taking an Agency for any town in the United States, for

Henry Ward Beecher's

LIFE OF

**JESUS THE
CHRIST.**

Prospectus books are now ready, and territory will be awarded to reliable Agents on early application. Terms liberal. Apply to

J. B. FORD & CO.,

27 Park Place, N. Y.;

11 Bromfield St., Boston, Mass.

or, 170 State St., Chicago, Ill.

ELASTIC SPONGE.

**CHURCH CUSHIONS,
MATTRESSES, PILLOWS, &c., &c,**

Adopted by over 200 Churches.

The most Durable, Economical, and Cleanest.

NO PACKING---NO MOTHS---NO DUST.

Price List and Samples of Cushions sent free on application to

WM. R. HORTON & SON,

Successors to AMERICAN PATENT SPONGE COMPANY,

Opp. St. Nicholas Hotel,

524 Broadway, New York.